but adopts most of its contrivances from itself to suit the occasion; in the course of which, he that deals with it with good temper, is more secure; while he that engages in it with passion, makes the great failure.

He was a soldier; but he was a statesman more. In a letter written to his son from France in 1886, he said:—

A Frenchwoman asked Mary to-day, what became of our Great Army, after the War between the States. She very happily replied, in expressive phrase: "They went home." How our great Republic can exist with a handful of soldiers—about 25,000 men—is incomprehensible to Europeans. Lord Salisbury's remedy for Ireland is "a good dose of drastic coercion." His gospel is brute force, his missionaries are the police and the hangman. Gladstone's policy of justice and right as the best peace-makers, is rejected. France, Germany and Russia have each their million of men under arms. Italy, Austria and Spain must have their able-bodied men all enrolled in their armies. War, force, coercion, are the evangel.

It is a significant fact that while Curry, after the War between the States, became conspicuous among Southern public men for his Americanism, it was never at the expense of the individual. He abhorred paternalism, and strove for provision for general and public education to prepare each child of the nation for independent thinking and intelligent individual citizenship. He was not blinded by the glory of national prestige to the need of national morals; and while he invoked the Federal aid to general education because he thought the peculiar circumstances demanded such aid, his most efficient educational work was done through the instrumentalities of States, cities, and communities.

Of his character and career as churchman and Christian, these pages are already full. He realized keenly the need of fixed religious habits in the great democracy of which he was a citizen; and he declared that "habitual attendance on public worship meets a requirement of our moral nature." One of his regrets, during his stay at Madrid, was that the various distractions of official life, as well as the uncertain provisions for protestant worship, interfered too much with his public devotions. He was an apostle of religious liberty, and he was unreservedly opposed to any union of Church and State. He did not believe in "too much machinery" in religious propaganda; and held with a simple faith to the efficacy of God's Word. On Sunday, June 3, 1877, he wrote in his journal: "Read Colenso on Romans. Rationalism in the interpretation of the Scriptures is nearly as dangerous as skepticism."

As an educator, he was conspicuously an agitator. Emerging from an antique and discarded educational status, he entered upon the career of a proselyting Peter the Hermit, preaching a veritable crusade with all the fiery vehemence and undaunted courage of the zealot. It is absolutely beyond contradiction that in this crusade he stood at first almost alone among his people; and if the days of a later generation bear witness to a wondrous change for the better, the greater therefore should be his honor and his glory.

Towards the end of his life, he wrote:—

In 1853 and 1855 I was again a representative from Talladega County (in the Alabama Legislature); and as a member of the Committee on Education sustained Judge Meek's bill, which became the first law on the statute-book establishing public schools. In the Coosa River Associa-

tion, as a delegate to and officer of that body of Baptist Churches, I wrote reports and made speeches for education; and I may say, without vanity, that it was through my influence and persistent efforts that the Baptist Male High School in Talladega was established, organized and conducted until the War between the States closed it, as it did many other like institutions in the South.

By a singular nemesis, the large brick building passed into the hands and control of the American Missionary Association, who established that excellent institution, the Talladega College, for the training of negroes. I have seldom been more affected by environments than when, some years ago, I stood in this building and addressed faculty and students, and a mixed assembly of white and colored, some of the latter being my former slaves.

It was an episode worthy of recordation, and as significant in its token of great and irremediable change, as was that indicated in the famous figure of Macaulay's essay, in which he depicts the New Zealander of a coming era contemplating from an arch of London Bridge the ruins of St. Paul's.

To Curry's successful career as a diplomat the statesmen of his generation have borne disinterested witness. Winthrop, with that generous tact and friendliness which always seized the opportunity to say the possible kindly word, or do the possible kindly thing, wrote to him in November, 1886:—

So many things have happened of late that I hardly remember when I heard from you last. But I have heard of you from more than one source. At our Harvard Jubilee I sat between Bayard and Endicott at the table,—next but one to President Cleveland. Mr. Bayard spoke emphatically of the success of your diplomacy, and of your having just settled a delicate question. After that great day was over, and we had taken one day to rest, Mrs. Win-

throp and I ran on to New York, and spent a few days at the Fifth Avenue Hotel. Who should be there but Wm. Wirt Henry. We talked much about you and Mrs. Curry.

Of Curry's work as an author there is no room to speak here, beyond a record of the fact that his fecundity of literary production was marvellous in the light of his other work. In the Report of the American Historical Association for 1897, Professor Thomas M. Owen gives a bibliography of the State of Alabama; and in it is a partial list of Curry's published works,—books, pamphlets, speeches, essays, and the like. Among over eight hundred and fifty authors, he stands first in the number of his productions, having to his credit eighty-two. These are classified as follows: Books, about four; pamphlets, reports, etc., about thirty-five; speeches and addresses, about twenty-seven; articles in magazines and newspapers, about sixteen. It may be added that the total number of his magazine and newspaper articles would mount up into the hundreds.

His oratory, in an age and a country of orators, was unusual and compelling. It has been described as "at once calm, intellectual, persuasive and magnetic." He had the physical presence, the distinction of manner, the quality of voice that win the attention of masses of men. In the Federal Congress he commanded and kept the attention of the House; before the legislatures of States, in his educational campaigns, he spoke with the accomplishment of results; as a pulpit-speaker and preacher he was sought by dozens of city churches; and upon the hustings he ranked with the strongest political debaters of his day.

In the social relations, Dr. Curry was a figure of

unusual charm and graciousness. His person was erect, ample and well proportioned. His shock of black hair, whitening with the years, brushed back from a broad, low forehead, his ivory skin and clear hazel-gray eyes full of frankness and sympathy, prepossessed the eye of those who saw him upon the platform or in the drawing-room. He had the social instincts of an aristocrat, and exemplified in the best fashion the grand air of an age now gone, which greatly exalted manners and bred a quality of behavior that seems archaic and overwrought in our directer era, but which was, in reality, very beautiful and distinguished, and by its passing has somehow robbed life of something that made for the lessening of vulgarity. His demeanor, like that of so many of his contemporaries, was a wonderful mingling of dignity and condescension, of gaiety and reserve, of intense self-consciousness without a suggestion of selfishness. Life and living were for him serious, beautiful, reverential things. He esteemed himself highly and he lived rigidly up to the standard he demanded of himself. The age of chivalry had not gone for him in his attitude towards women, for he had been singularly blessed in his relations with womanhood; nor the age of romance in his feeling for childhood and youth. He loved good talk and pleasant people, a good table and the good things the flesh of man craves, including a good story. With a varied human experience enriched by wide travel there were few themes upon which he could not discourse interestingly. He could listen charmingly enough, but bore with ill-concealed impatience any lack of attention to his own speech, and distinctly did not belong to the class of talkers who make of the noble

art of conversation a series of sallies and silences. Macaulay and Dr. Johnson were more after his heart than the polished epigrams of the great French talkers. He loved the approval of his fellows and was almost naïve in his desire for applause and in the exhilaration and increase of power the applause gave him. Though bold and courageous in his opinions, he was unhappy if he was out of sympathy with his environments, and the master craving of his heart was for adaptability to his time. He could be a little overpowering at times in his suggestion of self-confidence and easy strength, and in a certain distaste for opposition, but never to the point of offense; and behind his high bearing, and sometimes imperious ways, lurked quick tears of sympathy and swift impulses of gentleness and helpfulness to every living thing. His attitude towards the negro race was particularly fine. He was their true friend. His was perhaps the first voice to declare that there was no place for a helot in our system and that the negro must be trained properly for life in this nation. He was among the first to urge common sense in the form of industrial education as against sentimentality in the education of the negro. He denounced vehemently the proposition to divide taxes for educational purposes, on the basis of race. Personally he moved among them in his ministrations as one fancies Lee might have done, treating them in their new status exactly as he would have treated them in their old, unconscious of them socially, free of fear of them in his nerves, wanting to help them for their own sake, thinking of them kindly, but thinking more profoundly of American life as affected by their presence.

There was no doubt in his mind of the necessity for the continued rule of intelligence and the direction of public affairs by the wisdom of the white race, but he also felt deeply that the strong must use justice always or cease to be the strong. He believed in the theory of social separateness as necessary to the integrity of the white race, and equally necessary to the development of any true racial pride or racial consciousness in the negro race.

The writer of this paragraph saw Curry for the first time, in 1883. It was his fortune as a young man in his first speech in public, to introduce the famous speaker to an audience in a thriving little Southern town. The speech, a passionate plea for education, made a lasting impression as did the man himself, in manner, presence, dress, demeanor. Men of such power did not ordinarily spend themselves in such a cause—and the cause itself suddenly loomed up in its right proportions. It was a great coincidence that such a cause found at just the right time such a man to incarnate its dignity and draw disciples to its service.

It was interesting to observe how much he enjoyed the exercise of his oratorical power, and if his audience responded there was imparted to him a mounting enthusiasm that so expressed itself in tone and gesture and manner as to move strongly any body of men. It was old-fashioned oratory to be sure, differing widely from the manner of severe clear statement into which our speaking habit is drifting with good results on the whole, but it was interesting to note how people woke up under it and felt its power and went away moved to action by reason of it. There was a singular difference between his

written speeches and those delivered extemporaneously. In the former appear a certain stateliness, restraint and great sobriety of diction and figure. In the latter he gave himself full rein, acted the part and uttered himself in flowing and picturesque rhetoric. Like Gladstone, what he received from the audience as vapor, he returned to them as rain.

To the man himself, the very soul and heart of him, no higher tribute can be paid than that which is contained in a letter written to him in 1892, by his wife's mother, in which she said:—

> Twenty-five years to-day since you entered my family as my son,—and such a son,—one of whom I've always felt proud and thankful. Twenty-five years of love and kindness to me, during which time I've never had occasion to think or speak an unkind word or thought of you. May the Good Lord, who has followed you both with his richest blessings, continue to bless you with a long life of usefulness and continued love and prosperity, is the sincere prayer of the mother who loves you.

It was a prayer that was answered in abundance; and if man may be the judge of divine dispensation, rightly answered. For, beyond intellect, and industry, and perseverance, and adaptability, and courage, and faith, of which he possessed an unwonted share in all, stands and persists the great composite of these things, and of yet others of which it is made,—the indefinable force called character.

It was this vital force of character, that enabled him, as he did, to turn his face to the sunrise of a new day after the great sunsetting of the War, yet with an ever unfaltering loyalty to the watches of that ended night.

"Crushed, subjugated, impoverished we were by the

War," he wrote to his son, twenty-one years after Appomattox,—"insulted, tyrannized over, outraged by Reconstruction Acts; but of what avail is it to keep alive passion, and cherish hatred? Of the abstract right of a State, in 1860, to secede, under our then form of government, I have not the shadow of a doubt. But no conquered people ever wrote the accepted history of the conquest. To go about shaking our fists and grinding our teeth at the conquerors, dragging as a heavy weight the dead corpse of the Confederacy, is stupid and daily suicidal. Let us live in the present and for the future, leaving the dead Past to take care of itself, drawing only profitable lessons from that and all history."

With this feeling of hopefulness and purpose, yet without recantation of any principle, he gave himself to the great work of his life,—the cause of Education in the South; and in his story of building up the waste-places, he set always the Peabody Fund in the forefront. Of it he once wrote, with poignant feeling and unequivocal assertion, that it had "been a most potent agency in creating and preserving a bond of peace and unity and fraternity between the North and the South. It initiated an era of good feeling; for the gift, as said by Mr. Winthrop, 'was the earliest manifestation of a spirit of reconciliation toward those from whom we had been so unhappily alienated, and against whom we of the North had been so recently arrayed in arms.' No instrumentality has been so effective in the South in promoting concord, in restoring fellowship, in cultivating a broad and generous patriotism, and apart from its direct connection with schools, it has been an unspeakable blessing in cementing the bonds of a lately dissevered Union."

Of the man and his work the Trustees of the Peabody Fund have left a just, if glowing estimate in the memorial minute adopted at their meeting, held in the City of New York, October 8, 1903. There were present at that meeting Chief Justice Fuller, the Chairman, and Messrs. Samuel A. Green, James B. Porter, J. Pierpont Morgan, William A. Courtenay, Henderson M. Somerville, Charles E. Fenner, Daniel C. Gilman, George F. Hoar, Hoke Smith, William C. Doane and Morris K. Jesup.

The Chairman announced the recent death of Dr. Curry, the General Agent of the Board; and upon request Dr. Gilman presented a memorial paper which, on motion of Judge Fenner, was made by the Trustees an expression of their sense of the services rendered by him, and of their loss and that of the country in his death. This paper, adopted by a rising vote of the distinguished body, was as follows:—

The Trustees of the Peabody Education Fund gratefully record their appreciation of the services of Hon. J. L. M. Curry, LL.D., as General Agent of the Fund.

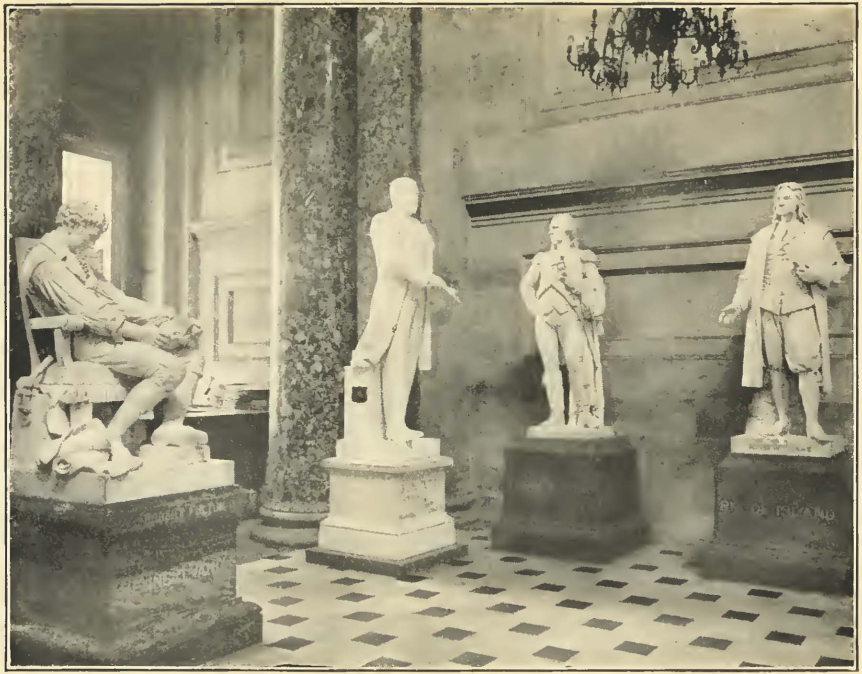
On the death of Dr. Barnas Sears, the wise originator of the methods adopted by this Board under Mr. Winthrop's guidance, Doctor Curry, in 1881, was unanimously appointed his successor. He had already acquired distinction as a soldier, a legislator, a minister of the Gospel, and a college-president, and his acquaintance with the leaders of public opinion and with the educational conditions of the Southern States, enabled him to enter upon the administrative responsibilities to which he was called with every assurance of success. These expectations were completely sustained. A few years later, at the suggestion of President Hayes, who was a member of the two boards,

Doctor Curry was made the executive officer of the Slater Fund as well as of the Peabody, and in this double capacity he travelled widely and constantly in the South, visited colleges, normal schools, industrial schools, and common schools, attended educational conventions, and addressed not infrequently, and at their request, both houses of the legislature in many, if not all of the Southern States. He was also called upon in the Northern States to discuss those phases of education with which he was familiar.

Few of his contemporaries can be compared with Doctor Curry as an orator, so that it is doubtless due to him, in a large degree, that the present awakening of the South to the importance of public provision for education should be attributed. He was keenly alive to the responsibilities of his position, unwearied by the long journeys which they involved, conscious of radical differences of opinion among those whom he met, and undismayed by perplexities. His enthusiasm for education, his consideration for others, and his sincere desire to promote the welfare of all the people, enabled him to exert a profound and serviceable influence, which will never be forgotten.

Twice during his connection with this Board he was appointed by different administrations to represent the United States at the Spanish Court. With these exceptions his services were uninterrupted until a few months before his death, when his physical powers gave way. The Board provided for his relief from such duties as he was willing to throw off, yet his vigor had departed never to return. He was unable to attend the special meeting of the Board in January last, and he died near Asheville, N. C., February 12, 1903, in his seventy-eighth year. He was buried in Richmond, and at the funeral his colleagues in this Board were represented by the treasurer, Mr. J. Pierpont Morgan. Mrs. Curry, who was then a great invalid, died a few weeks later.

It is not easy to sum up in a few sentences the characteristics of this remarkable man. His versatility is shown by



EFFIGY OF CURRY IN STATUARY HALL, WASHINGTON, D. C.

the various positions to which he was called—the bar, the ministry, the legislature, the army, the Congress of the Confederate States, the Congress of the United States, the professorship of law, the administration of two educational trusts, the mission to Spain. It was twenty years after the outbreak of the Civil War when he entered upon his task as a promoter of peace and union by the agency of education; and during the twenty-two years that still remained to him of life, his other distinctions, if they did not vanish, were quite subordinate to that which came from his connection with this Fund. As an adviser to the Trustees, as the official visitor to the schools which were aided by the Board, as the authorized exponent and advocate of general education, as the eloquent and forcible speaker upon the public platform, he won the admiration and respect of his associates and colleagues. Other leaders will undoubtedly come forward, but the managers of this Trust will never fail to associate the names of Sears and Curry with those of Peabody and Winthrop. To these four men perpetual gratitude is due.

To justly appreciate the character of Curry, it should be remembered that he had not reached his prime when our great national drama, fate determined and fate driven, had passed from argument into war, and he, himself, caught in the grip of that same fate, with all his gentleness and tenderness, became of those whose "faith and truth on war's red touchstone rang true metal." In the strength of middle life and in the serene wisdom of old age, this fortunate man found himself living in another world, and with sufficient strength of heart, which is courage, to live in it and of it and for it, with a spirit unspoiled by hate or bitter memories, with a heart unfretted by regrets and with a purpose unshaken by any doubt. A great soul is needed to

pass from one era to another in such fashion as this. The strand of every revolutionary epoch is lined with wrecks of pure and lovable men who had not the faith and courage to will to live and serve another time. Dr. Curry possessed this quality of courage in high degree. Indeed, for the first time he had sight of the possibility of an undivided country, rid of sectionalism and provincialism and hindering custom and tradition, conscious of its destiny, assured of its nationality, striving to fit itself for the work of a great nation in civilization. He had sight, too, of his own section, idealized, to him, by fortitude and woe, adjusting itself in dignity and suffering and power to the spirit of the modern world. What is there for a strong man to do?—we may fancy himself asking himself in the silence of his soul. There could be no bickerings for such men as him, no using of his great powers to find place for himself by nursing the feeling of hatred and revenge in the breasts of proud and passionate races. There could be no crude, racial scorn, no theatrical pettiness, no vain, fatuous blindness, or puerile obstinacy. "Not painlessly had God remoulded and cast anew the nation." The pain had indeed smitten his soul, but his eyes were clear enough to see God's great hand in the movements of society and to realize the glory of new-birth out of pain, and his desire was quickly aflame to be about the work that re-creates and sets in order. Like all sincere, unselfish men to whom life means helpfulness, he saw his task lying before him—like a sunlit road stretching straight before the traveler's feet. He was to walk in that path for all his remaining days. The quality of his mind, the sum of his gifts

and graces, the ideals of contemporary civilization suggested political preferment, but no consideration of self or fortune could swerve him from his course. There dwelt in him a leonine quality of combat and struggle, a delight of contest, a rising of all his powers to opposition that had only one master in his soul, and that master was the Christian instinct for service. He was once heard to declare to a great audience that it was the proudest duty of the South to accomplish the education of every child in its borders—high or low, bond or free, black or white. The only response to his appeal was silence. He shouted, "I will make you applaud that sentiment." With strident voice and shaking of the head, after the manner of the oratory of the olden time, he pleaded for human freedom. He pictured to his audience the ruin that may be wrought by hate, and the beauty of justice and sympathy until he awakened in them the god of justice and gentleness that lies sleeping in the human heart, and the applause rolled up to him in a storm.

Over at Lexington, by the quiet flowing river, and the simple hills, Robert E. Lee saw the same vision, because there dwelt in him, too, the same simplicity, sincerity and unselfishness. The philosophic student of our national story will one day appraise and relate how much it meant to that story that the vision of Lee was not disturbed nor distorted by dreams or fancies that in all ages have beset the brain of the hero of the people. This quiet man at Lexington had led mighty armies to victory, and had looked defeat and ruin in the face with epic fortitude. He had stood the supreme figure amid the fierce joys and shoutings of a mighty day. His name rang

around the world foremost in the fellowship of the heroes of the English race; but the vision that appeared to Lee, the conqueror and warrior, was the same that appeared to Curry, the scholar and student and orator. It was a vision of many millions of childhood standing impoverished and untaught amid new duties, new occasions, new needs, new worlds of endeavor, appealing with outstretched hands to the grown-up strength of their generation, to know why they should not have a country to love, an age to serve, a work to do, and a training for that work. Alien to this new generation were the subtleties of divided sovereignty, or the responsibility for the presence of the African in our life, and strange to their eyes and ears the fading fires and retreating noises of battle and of war. The vision was life—unconquered, tumultuous, beautiful, wholesome, regenerative young life—asking a chance of its elders to live worthily in its world and time. The elders had had their day, and had had acquaintance with achievement and sadness and defeat, but here stood undefeated youth, coming on as comes on a fresh wave of the sea, with sunlight in its crest, to take the place of its fellow just dashed against the shore. "Life is greater than any theory! We ask the right to live!" said this vision.

Lee and Curry saw this vision, and thousands of like souls followed their leading and found their tasks and were happy with their work lying before them and their hearts asking no other blessedness. Let all Americans be grateful to the God of nations that He had us enough in His care to choose for us such leaders as these, "whose strength was as the strength of ten, because their hearts were pure." Lee gave

his great example and a few years of noble service to the nation, and passed, like Arthur, "while the new sun arose upon a new day." A happier fortune befell Curry. There was left to him over two decades of time in which to strive for the realization of his dreams and the fulfillment of his plans.

Our democracy, with its amazing record of achievement in the subduing of the continent, has nothing finer to show than the example of these two men in a time of great passion and headiness, save perhaps the example of another American. Away off in Massachusetts—that great commonwealth from which the nation has learned so much of order and moral persistence—a private citizen—George Peabody—was bethinking himself of his country, bleeding from the red stripes of the Civil War, and wondering what he could do to heal its wounds. It is just to hail him as the pioneer of that splendid army of "volunteer statesmen" of whom our democracy can boast, who do not hesitate to undertake any work for their country's good. It did not matter to him that the States of the South had stood to him for four years as the enemy's country. What he saw was youth, which the nation needed for its health, springing up untrained and sorely burdened—the sons of brave men, men who knew how to die for an idea, and who did not know how to compromise. What he did was to rise clearly above all small passions and to pour his great fortune into those stricken states for the benefit alike of the former master and of him who had been a slave. Lee, Peabody, Curry! We will do well never to tire of mentioning their names! An industrial democracy, threatened constantly with vulgarity and coarse strength, will have

increasing need of the example of their noble calmness and patient idealism.

The task that confronted Curry, in its larger lines, was to democratize the point of view of an aristocratic society, to renationalize its impulses and aspirations, to preach the gospel of national unity to both sections, to stimulate the habit of community effort for public ends, to enrich the concept of civic virtue, to exemplify the ideal of social service to young men, and to set the public school, in its proper correlation to all other educational agencies, in the front of the public mind, as a chief concern of constructive statesmanship. His task, in its more technical aspects, was to reveal the public school as it should be, actually at work in a democratic society, with all of its necessities—trained and cultured teachers, varied curricula appealing to hand and eye and mind, industrial training, beautiful surroundings, nourished by public pride and strengthened by public confidence. The first ten years of his work were years of battle for the development of public opinion; and it was to be a great struggle, for many heresies were afield. He was told by those who sat in high places that public schools were godless, and that the State had no right to tax one man to educate another man's child; that it was dangerous to educate the masses, and that the educated negro or poor white meant a spoiled laborer, and many other musty things dear to the heart of the conscientious doctrinaire. His reply to all this was: "Ignorance is no remedy for anything. If the state has a right to live at all, it has a right to educate. Education is a great national investment."

And so, that solemn, majestic thing, called public

opinion, got born, and a few men as earnest as death became somehow what we call a movement, and the movement, led by this splendid figure, wherein was blended the grace and charm of the old time with the vigor and freedom of the new, became, as has been said, a new crusade, and young scholars had their imaginations touched by it and their creative instincts awakened by it, and the preachers saw their way clear to push it along, and the politicians, ever sensitive to the lightest wind of popular desire, felt its stirrings in the air. Above it all, and energizing it all, stood this strong, gifted, earnest man, to whom was granted the ultimate felicity of beholding that supremest good of life, a creative work well done and bearing fruit.

In every one of the Southern States to-day there is a public system of schools growing yearly more complete upon which the South as a whole is expending something over forty per cent of all its public revenues. To bring this to pass, a war-stricken region has expended vast sums of money and organized education on a comprehensive and logical basis. When Curry undertook his mission in 1881 the total school revenue of the South amounted to six millions of dollars. In the year 1910 the expenditure will approximate thirty-eight millions. Normal and industrial schools for both races, sustained by general and local taxation, exist in every state. Thirty great institutions of higher learning have been revived and established. The proportion of Southern boys studying technological subjects has increased tenfold since 1873. Practically all cities and towns of three thousand population maintain a school system from which boys and girls may pass into

college. Agriculture as a science, intensive and skilful tilling of the soil, and the elevation of rural life have become the program of practical statesmanship. And greater than all these details, a generous and triumphant public sentiment has been aroused that will make these performances seem feeble in another decade.

The chief work then of this noble life, if such a life can be thus summed up, was to develop an irresistible public opinion in a democracy for the accomplishment of permanent public ends. Through such work as his, in one generation of grim purpose and intellectual audacity, the South has lost its economic distinctness and has become a part of American life and American destiny. Men may forget the oratory, the diplomacy, the intellectual vigor, the gracious, compelling charm of Curry the man, but they will not forget the zeal, the self-surrender of Curry the social reformer and civic patriot; and when the final roll shall be called of the great sons of the South, and of the nation, who served society well when service was most needed, it may well be believed that no answer will ring out clearer and higher and sweeter in that larger air than the "*Adsum*" of J. L. M. Curry. It speaks well for the farsightedness and wisdom of the State of Alabama, for whose land and people he retained a tender loyalty, and whose citizenship he adorned, that that great commonwealth has placed in one of the niches reserved for it in the national capitol a marble statue of this son of hers containing this brief summary of his life and career,—"Educator, orator, diplomat, patriot." The fine discrimination of the act of Alabama in thus nobly perpetuating the memory of Curry lies not

so much in the recognition of his varied general public services as in the enduring emphasis placed upon the fact that a man may be a statesman or a hero, as well by service to childhood and ideals of human training, as by subtlety in argument or bold courage in war. The fame of Curry is secure, for it is the persistent fame of the teacher and the reformer.

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2. Virginia Historical Society; Member of Executive Committee.
3. Alabama Historical Society.
4. Southern Historical Association; President.
5. Southern History Association; President.
6. American History Association.
7. Virginia Baptist Historical Society.
8. Massachusetts Historical Society: Corresponding Member.
9. Southern Club of Harvard University.
10. American Society for Extension of University Training: Member of Council of Twenty.
11. Evangelical Alliance of the United States.
12. American Colonization Society.
13. Phi Beta Kappa Society of William and Mary Col-College.
14. Northwest Literary and Historical Society.
15. Curry Literary Society of Winthrop Normal and Industrial College, S. C.
16. Royal Order of Charles III: Spanish Decoration: conferred May 16, 1902.

LEGISLATURES ADDRESSED

1881: March 8: Texas.
March 18: Tennessee.
August 5: Georgia.
1882: January 27: South Carolina.
..........: West Virginia.
February 1: Mississippi.

Between Oct. 5, 1881, and Oct. 4, 1882, the Legislatures of Georgia and Texas were also addressed. — See *Proceedings* of the Peabody Fund, page 63 of Vol. III.

1883: January 19: North Carolina.
January 26: Arkansas.
February 9: Tennessee.
February 20: Florida.

Between October 4, 1882, and October 3, 1883, the Legislature of Alabama was also addressed.—See Peabody Fund *Proceedings*, Vol. III, page 123.

1884: January 10: Virginia.
January 21: Mississippi.
January 25: Kentucky.
February 4: U. S. House Committee, on Federal Aid.
February 11: Joint Committee of Virginia Legislature, in favor of a Normal School.
May 20: Louisiana.
December 3: South Carolina.
1885: January 12: North Carolina.
January 16: Arkansas.
February 3: Florida.
February 6: Alabama.
February 10: Tennessee.
1888: December 13: Georgia.
1889: January 18: South Carolina.
January 24: Arkansas.
February 1: Alabama.
1890: May 20: Louisiana.
December 9: South Carolina.

1891: January 21: North Carolina.
1892: February 4: Virginia.
1893: February 7: Tennessee.
February 8: Arkansas.
February 10: Texas.
October 31: Georgia.
1894: January 17: Mississippi.
February 10: Virginia House Finance Committee, by request, favoring Normals.
May 16: Louisiana.
December 13: South Carolina.
1896: February 26: Mississippi.
December 2: Alabama.
1897: January 25: North Carolina.
March 5: Arkansas.
March 8: Texas.
April 29: Florida.
November 29: Georgia.
1898: January 17: Mississippi.
March 4: Alabama House and Senate Committees on Public Lands, favoring appropriations for Normals.
March 7: Ditto.
1899: November 24: Georgia House of Representatives.
1900: February 7: South Carolina.
November 22: Alabama.
November 23: Georgia.

It is not certain that the above is a full list: for the records of several years are more or less incomplete.

In the majority of cases, these addresses were made at the invitation of the legislatures, and were recognized by a vote of thanks. Several times printed copies were ordered; once or twice a copy was requested for transcription upon the minute book of the assembly.

INDEX

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